and use from our most poignant sufferings, difficulties, misfortunes. Nothing but this All-Delight could dare or bear to impose such experiences on itself or on us; nothing else could turn them thus to its own utility and our spiritual profit. So too nothing but an inalienable harmony of being inherent in an inalienable unity of being would throw out so many harshest apparent discords and yet force them to its purpose so that in the end they are unable to do anything else but to serve and secure, and even themselves change into elements that constitute, a growing universal rhythm and ultimate harmony. At every turn it is the divine Reality which we can discover behind that which we are yet compelled by the nature of the superficial consciousness in which we dwell to call undivine and in a sense are right in using that appellation; for these appearances are a veil over the Divine Perfection, a veil necessary for the present, but not at all the true and complete figure.

But even when we thus regard the universe, we cannot and ought not to dismiss as entirely and radically false and unreal the values that are given to it by our own limited human consciousness. For grief, pain, suffering, error, falsehood,

ignorance,
weakness, wickedness, incapacity, non-doing of what
should be done and wrong-doing, deviation of will
and denial of will, egoism, limitation, division from
other beings with whom we should be one, all that
makes up the effective figure of what we call evil,
are facts of the world-consciousness, not fictions and